for good in society have been produced by men of earnestness and sincerity, as Carlyle has shown, so it cannot be expected of the legislators and philosophers of the utility school, that they should turn out to be the most effective agents in promoting the utility which they profess so much to esteem. Their principles will lead them to admire martyrs, but not themselves to become martyrs: for always, when the establishment of truth seems to be impracticable, they will be tempted to yield to the force of circumstances. They who are under the influence of principles which do not change with changing circumstances, are the parties who make circumstances to bend before the energy of their will, and who produce all those revolutions in opinion, in sentiment, and in action, which have given the impulse to human improvement.

ILLUSTRATIVE NOTE (G.)—HUMAN VIRTUES (SO CALLED) AND VICES RUNNING INTO EACH OTHER.

"There is not on earth," says John Foster, "a more capricious, accommodating, or abused thing than conscience. It would be very possible to exhibit a curious classification of consciences in genera and species. What copious matter for speculation among the varieties of—the lawyer's conscience, cleric conscience, lay conscience, lords' conscience, peasants' conscience, hermits' conscience, tradesmen's conscience, philosophers' conscience, Christians' conscience, conscience of reason, conscience of faith, healthy man's conscience, sick man's conscience, ingenious conscience, simple conscience," &c.* We are not to enter into this wide field of curious and dark though not uninstructive speculation. Having given the general theory to account for them, we take up merely some points illustrative of man's existing state. It is curious to observe human virtues (so represented by the conscience) and human vices growing on the same root.

The modern French novelist is accustomed to exert all his startling art in exhibiting the growth of the common vices under fostering circumstances. A child, who never knew what it was to be warmed by human affection, is placed in circumstances in which there is no air to nourish the commonplace virtues, while there is a feverish encouragement given to far different qualities. Living in the contempt of the ordinary laws of morality, the child springs up into a bold, heroic, and generous youth, and performs deeds which command our admiration;—he saves the life of another at the risk of his own, or casts his protection over the weak and helpless. No doubt he has a bitter antipathy to certain individuals

and sections of the community; but he has received kindness from none, and has been treated with cruel scorn and injustice by thousands. What claim has society upon him, except for Ms revenge, on account of the multi-plied injuries inflicted upon him? His virtues, set off by the meretricious art of the writer, are all his own; while his vices, his fights, his robberies, his very murders, can be fairly charged upon the community, rather than upon himself individually, and are relieved by the gallantry and generosity of spirit displayed in the very perpetration of them. Or it is a

* Memoirs.